THE
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OURNAL OF PRACTICAL CHURCH METHODS

50.8

"*Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"
—Matt. 25:40.

AUGUST, 1948

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CONTENTS

Prayer Changes Things 353
Aaron N. Meckel

Facing the Great Fear 355
T. N. Tiemeyer

Editorial 357

Church Methods 358
- Importance of Individuals
- Daily Diaries for Delinquents
- Dedication of Pledges
- Prayer
- Candle-Light Service of Installation
- Families Need Parents
- Mortgage Burning Service

Sermons 363
- We Have This Treasure
  Chaplain Richard Braunstein
- The Priest of God
  Andrew Helmbold
- Success in Failure
  Charles Reed Zahniser
- Christian Character
  Herbert W. Hahn

Illustrations 370

Book Reviews 376

Topical Index 381

Buyers' Guide 382

The EXPOSITOR
and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

A NATIONAL COMMITTEE on a Christian Philosophy of Education, in session at Wheaton College when the Supreme Court decision on the Champaign-McCollum case was announced, called to the attention of Christian editors the fact that this decision, regrettable because indicating the extreme secularism of American public education, nevertheless provides the basis for a vigorous protest against atheistic and anti-Christian teaching in public schools.

Certainly if the principles of American democracy so sacredly guard the rights to religious disbelief against religious instruction, the right of religious belief has equal claim to protection against the teachings of atheism and unbelief. If religious instruction on a voluntary basis violates the rights of the atheist who is free to absent himself from such instruction, none can deny that the teachings of naturalism and materialism with their atheistic implications, given in classes Christians are required to attend, violate religious freedom and constitute governmental interference with matters of faith.

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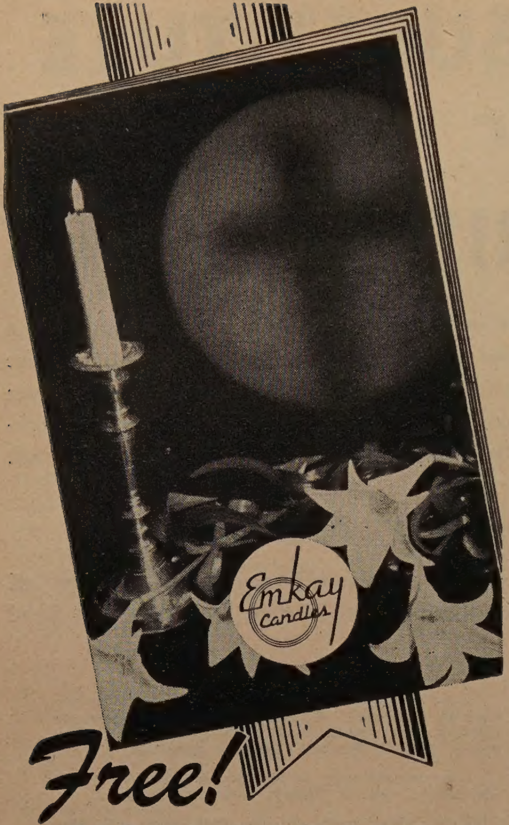

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JAMES W. FIFIELD, JR., D.D.
Pastor First Congregational Church of Los Angeles
Director Spiritual Mobilization

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PRAYER CHANGES THINGS

AARON N. MECKEL

GEORGE W. TRUETT, distinguished Baptist minister, used to tell of the prayer-life of his Christian mother. ere was a large family of children and the es of a busy household. When life had a y of getting too hard, his mother used to away for a few minutes to a quiet place prayer. Invariably when she returned m her upper room she had a "different e." She had cast her burdens upon the rd and inscribed on her countenance were ıfidence, poise and serenity.

The evangelist Luke tells us, that as Jesus s praying in a certain place, one of His ciples said unto Him, "Lord, teach us to y." (Luke 11:1) Might it not have been t the disciples had seen a light on their rd's face and that they were acutely aware, t by contrast, their own faces were patheti-ly pinched and drawn with the world's es? Whereupon a great hunger stalks their rts. One of them blurts out the request of of them: "Lord, teach US so to commune h God that that same light may illumine countenances!" And graciously and lov-ly He folds His hands in prayer, giving m that model we know as the Lord's yer, and which begins with the words, "Our her which art in heaven."

Said Thomas Hooker, "Prayer is my chiefest ployment, and it is by means of it that I everything else done." Every prevailing ristian knows that prayer is the chief weapon his spiritual arsenal. As he wields it, life es on a new hue, for prayer changes things. ten I have seen these three words inscribed a motto in my childhood home where prayer s the dominant atmosphere in which parents l children lived.

And so, in the Name of the consummate y-er, let me dare to posit some claims for s highest endeavor and exercise of the God-mored soul.

I

Here is my first claim: Prayer, in the name l spirit of Jesus Christ, can take a life, inwardly weak, divided and unhappy, and mould it after the victorious pattern of the Son of God. In other words, prayer can change us! If prayer be the God-given means of grace whereby we may contact a Life, Power and Purpose beyond ourselves, then, thank God, we needn't remain these cramped, moody and contemptible little selves we sometimes are! Archibald Rutledge relates how he met a humble shepherd boy by the name of Ben Lance, at the summit of a mountain, early one morning. As the sun burgeoned into view driving darkness before it, he inquired of the lad what he knew of God. Why had he come to this summit? The answer he received was an inspiring one: "It makes me feel how great God is, and then I ain't scared of nothin' no more."

Until my latest breath, I shall thank God for parents who taught me how to pray. How do prayerless folk manage in a world like this? One often wonders. Some of us may have been brought to our knees by a crushing sorrow. Still others by an irrepressible yearning, when, like the disciples of old, we saw a Light not on land, or sea, on the face of another, and we too became divinely discontented with our meager stature. I rejoice that the Lord did not lay down any rigid rules for the devotional life. Rather than offer directions, He prayed. "Come to the heavenly Father as your children come trustingly to you," He is saying. "Ask, Seek, Knock." Commune with the Source and Sustenance of your being until the inner channels of your soul are unclogged of all that separates you and the Father, until the divine Life flows through you unhindered. And by the new joy and power that leaps up within, you shall have the convincing proof that God hears and answers prayer.

"Prayer is the soul's sincere desire, Unuttered
or expressed;
The motion of a hidden fire that trembles in
the breast.

"Prayer is the burden of a sigh, the falling of
a tear;

---

t Congregational Church
Petersburg, Florida

The upward glancing of an eye, when none
but God is near."

II

Believing Christian prayer could also take the contemporary church, bogged down in worldliness, sectarianism and ineffectiveness, and transform it into a radiant organism fit for the Master's use. Let the Church called by the Name of Christ and purchased with His Blood, be brought back where she belongs, on her knees, in penitence before God! One sometimes suspects that even ministers and church members have become alarmingly casual about prayer. The church office, kitchen and club-room have outstripped the upper room in importance, in far too many of our churches. Just announce a church supper—food for the stomach—and everyone seems interested. Announce a prayer meeting—food for the soul—and almost nobody comes. Oh, for a Pentecost of believing and earnest prayer within our hearts, homes and churches again! Brethren, we are weak because we are prayerless. We have not because we ask not! What we need to do more than anything else, with these comparatively impotent churches of ours, is to offer them anew to God in prayer; to give them over into His Hands, and to ask Christ to use us as His willing instruments, in accordance with His will. Let us surrender into the Hands of God the various problems that beset us in the modern Church, personal, educational, financial, spiritual. Dwight Moody used to say, "Give your life over to Christ. He can do more with it than you can." I believe that three fourths of our churches are tackling their problems from the wrong end. It is the dynamic channels of faith and obedience and prayer which are clogged. Clearance is needed in order that the boundless Life of God in Christ may again be released for healing and redemption. At a prayer meeting in a church where no such services had been held for a long time, a heart-hungry attendant was overheard to say, "I have waited for years for this inspiration and spiritual help." Recall Catherine of Siena's blunt response to the pope's shallow efforts at reforming the corrupt church of her day: "If you want to rebuild, you must destroy right down to the foundation." (Beginning From Within, Douglas V. Steere, p. 24)

That is vital, relevant counsel for the church today. Back then, from the kitchen, club room and office, to the upper room, that the voice of supplicating and availing prayer to God may be heard again. And then, on to victory! Did not He, whose the church is, insist, "My church shall be called a house of prayer?"

III

Finally, a renaissance of believing, Christia praper could purge the bloodstream of our humanity, and put this confused world in th way of God's redemption and healing. Observ the cosmic dimensions of the prayer Jesus gav us. He insists that we pray for nothing les than the salvation of the world in that petitio which should be at the center of all our praying: "Thy kingdom come. Thy will be don as in heaven, so on earth." (Luke 11:2) Tha is the most daring and presumptive petitio ever uttered; yet, how carelessly we ofte fling it from our lips! Said John Ruskin: " you don't want the kingdom to come, then d not pray for it. But if you do, you must no only pray for it, but work for it." And Harr Emerson Fosdick reminds us that the earl Christians went out "hurling their lives afte their prayers." Quite likely the world has become skeptical about our prayer-meetings because it thinks that nothing much comes of ou praying. Recall the comment of the old lad who before retiring at night, repeated th words of Jesus regarding the removal of mountains through faith. The next morning, observing that the hill outside her window stoo intact, she commented, "There! I told you was a fake. The hill is still there!"

Speaking of the need of vital and radia fellowships of persons within the contempora church, Dr. Elton Trueblood rightly insists th the early church performed miracles, and r moved mountains through prayer. Says h " . . . something so remarkable happened tha within a generation, these men and others lik them were beginning to make a difference the entire Hellenic-Roman world. They broug to a civilization suffering from a sense of f tility a genuine lift and, finally, when th Roman power fell into decay, they provide the main structure of faith upon which civi zation could be rebuilt." (Alternative T Futility, p. 28-29) "We Christians hold th world together," wrote one of them, and h words were not empty braggadocio. Praye as engaged in by the first Christians, issued redemptive, transforming action, the action a the deed themselves being an integral part the prayer. Something happened when Luthe John Weslsy, John Knox, and their humb followers prayed, that altered the face of t world. Something happened when a group young seminarians fell on their knees befo God in heart-felt, genuine repentance, at t historic Haystack Meeting, and there dedicat themselves to bringing the Gospel to the p

(*See page* 38

ON FACING THE GREAT FEAR

T. N. TIEMEYER

WHAT is life's Great Fear? We scarcely need a scientist or a Gallup poll to discover the answer. From daily nversations and observations we can discover at man's most common fear is the dread of owing old, the fear of age. This is not nec- sarily a fear of death but a horror of senility, elessness, general debility, and dependency ıich precedes death. But faith has the power conquer all fears, even this Great Fear.

This is not just a dread of growing old, but growing older. It is not found exclusively middle age or advanced years but in every ıge of life. Dr. Freud would have us believe at even the infant newly born into this world tains a sub-conscious longing to return to its nbryonic life, to the shelter, warmth, and fortless existence in the womb. When the owing child passes such milestones as gradua- on from high school, or college, or enters to the state of matrimony, it does so with a ıawing suspicion that the best days of life e being left behind. The concern of a youth ssing the 21st birthday may be just as great the mature adult reaching the 40th or 65th ilestone.

All fear comes from lack of proper under- nding of our life and its purpose. To face is major fear it is necessary to remind our- lves that growth is the natural plan of crea- on. That word "Natural" means "designed God." Our faith assures us that God is sically good and that His first concern is for e welfare of His own creatures. We cannot, erefore, believe that the fundamental law of owth is, in any way, evil or harmful to God's ople. If God is good, and that is the pri- ary platform of our faith, then the growth dained by His wisdom offers goodness for ery age even to our final moments.

Isaiah heard the voice of God speak these ords, "And to old age I am still the same, till u are gray-headed will I carry you; I will rry and I will save." (Isaiah 46:4, An Amer- an Translation). The wisdom of God has ken into account every age. Not only in the ir years of childhood, nor just in the golden years of youth, not only in the fruitful years of maturity, but down to the last moment of earthly life, his loving kindness cares for us. Robert Browning saw this divine purpose and guidance over his whole lifetime and he wrote:

Grow along old with me, the best is yet to be,
The last of life for which the first was made;
Our times are in His hand who said, "A whole I planned;
Youth shows but half; trust God,
See all, nor be afraid."

Old age is not a reality, because no one is ever conscious of being a different person in his declining years. He who arrives at advanced years does not consider himself old. Our personalities do not age but we remain the same consciousness, even though the body we occupy may not respond as it once did. Yet, the living man, the soul, the possessor of that body, feels no alarming change. That is why no one wants to be considered old.

How old is old? In the stone age a man was old at 26. He seldom passed that age because his weakening physical strength was no longer a match for the youthful enemy or the wild animal. In recent generations the research of scientists have given us new eating habits and working conditions which not only prolong life but extend man's youthfulness. Today a person at 50 may look just as young as a person of 30 a few generations ago. Not too long back, 45 was considered the threshold of old age and life seldom went beyond 55. Today the average person at 45 has not yet attained the peak of his ability and life-expectancy has been pushed beyond 65. Although 65 is usually accepted as the age of retirement, no one reaching that age actually feels old enough to retire. More and more people are re-entering business at that age and in these days it is not unusual to find men and women still engaged in successful enterprises at 80. The term "old age" is rapidly losing its significance. The problem of age is no longer one of chronology but one of attitude.

Age Means Change

If we are prone to quake at the thought of advancing years, then we must face this concern and understand it for what it really is.

Mark's Evangelical and Reformed Church
w Albany, Indiana

Growing means change. Change is nothing to be frightened by. Every experience of beauty and blessing in man's lifetime is possible because of changes that took place. In God's plan, every change is an indication of an improvement. It implies an expansion of our capacities to receive greater benefits. A God-trusting soul need never fear any divinely ordained change. Imagine the seed in the earth trembling with fright because it cracked its shell and sent forth a sprout! When the slender sapling in the forest begins to grow, it has but one objective—to reach for that blue, sunlit opening far above. Nor does the tree achieve its destiny until late in its life when it towers above all others, glories in its poise and confidence, and glimpses distant hills and horizons.

Pitiful, indeed, is the growing one who looks back to envy youth's advantages. Youth's chief assets are physical, and of all our qualities, the physical are the least enduring. These bodily resources are not only the springs of joys and inspiration, but they are dictatorial in their demands and give rise to much suffering, mental agonies, heartbreaks, and tragedies. Age leaves behind the frailties of youth and its fickle pleasures to concentrate on the riches of the mind and spirit. Youth must live within a restricted pattern of propriety, restraint, social pressures, sex taboos, and conventions. Age is less dependent upon other's attitudes; it feels less need to struggle for earthly goods, or win popularity and approval. In advanced years we live more freely and naturally. Youth must rely on physical traits, bodily attractiveness, popularity, dexterity, and manual skill. Age shifts its interest to the limitless worlds of thought and being.

The joys of a discerning mind are far more lasting than those of the body. The pleasures of an alert soul are more enduring than those of physical satiety. When a person has tried to extract all his enjoyments from the realm of physical appetites, he is inclined to dread old age for he cannot conceive of the kind of satisfactions it has to offer. It is tremendously important that children and young people learn to feel the thrill of an awakened soul and mind. Then they will be prepared to enjoy the advantage of age.

Facing Our Infirmities

Yes, it is true that old age brings bodily suffering and deterioration. How poetically the author of Ecclesiastes puts it:

"The day when the golden bowl is broken
Or the pitcher is broken at the well,
Or the wheel broken at the cistern."

We are the golden bowl that ages, chips an cracks. But the fountains of life are n diminished. God's ever-flowing life continu its eternal course. No matter what our ag we must feel that this life stream within us ever-flowing, ever fresh, ever divine. Age h more sufferings than youth but God has com pensated age by dulling its sensitivity to pai Young people could never endure the miseri that the aged know. Youth, with all i strength, does not have the kind of strength requires to withstand what age must bear. Tru endurance of suffering requires mental patienc and spiritual resistance that youth seldo acquires. Through this suffering, the age soul accumulates rich treasures of patienc faith, and courage.

These advantages of later years bring to ol people a degree of success seldom found i youth. Seldom does one find a business professional success under the age of 30. Th majority of men and women in "Who's Who are over 50. Many of our great names in his tory are people who were still growing an creating at 80. Tennyson wrote "Crossing Th Bar" at 80. General William Booth began hi African tour at 80. Stradivarious made som of his best violins at 80. Goethe wrote hi greatest drama, "Faust" at 82. Gladstone be came premier of England for the fourth tim at 83. Verdi created one of the greatest opera at 85. Wesley delivered his famous oratior at 88. Tintoretto, the Italian painter, accepte a commission at the age of 93 to paint a mur 15 feet by 90 feet, and he lived to finish it!

The real tragedy of age comes when on no longer desires to grow. What you are doe not depend on how many years you have t your life, but how much life you have to you years. No one is really old as long as h looks ahead. Weariness comes from turning t look back. Zona Gale once said of her age father "He loved to stand in the prow of life ship and feel the spray of the future in h face." The magic touch of "The spray of th future" makes life ageless. How easy it is to give up and complain "I'm too old to lear —too old to begin anything new." If w have a faith in eternal life, then everythin we do up to the very last minute has valu Perhaps the skills we learn on earth may n have use in eternity, but the lessons learne from our efforts will be useful. Ofttimes th schoolboy complains that he must study a for of mathematics or a kind of language whic he will never use. But the mental process

(*See page* 380

The Editor's Columns

ne Tree

N THE lovely little city of Santa Rosa, California, there stands a church and a parsonage built entirely from the lumber of e Redwood tree. From the shingles which ver the roof, to the pews and floor upon hich they stand, all wood used in the buildgs came from the same tree, some seventyght thousand feet of it, and a section of the ump, eighteen feet in diameter, has been set for use at social and religious outdoor meetgs of the congregation.

If a glorious old Redwood must be laid w, I presume no finer use could possibly be ade of it than that it serve its Creator as a ee of Life.

But it takes more than one tree, vastly more, make a Church. It takes one mind, one urpose, one goal, one God, without which no urch can be more than the mere material om which it is builded, be it from the Redood forest or marble quarry.

The Church stands today as the sole answer the increasing problems of our errant day. he only way it can be the Church is by being e Church. All thought and practice to the ntrary notwithstanding. There is one Lord, ne faith, one hope, and only as the Church nphasizes that one Way of Salvation, is its d served. Being of one tree, a church is a ecided novelty. Being of one substance with e Father is moving in that same direction.

We travel in indistinct ecclesiastical circles so creasingly, going nowhere. Never arriving. ust parading in gala attire, stepping to the mpo of some currently popular brass band, st as though the tramp of many feet upon our osen macadamized ways were the ultimate of astoral vision, ambition, obligation.

A church has been made of a tree, but no urch was ever made of a crowd, whether its ganization was completed by a hierarchy, or nominational or congregational committee. he Spirit alone can make a church. Forking that Spirit for any other spirit, especially e spirit of the day, they build in vain who uild a temple.

We need more one tree churches, but that ee must be the one on the Hill of the Skull.

How Readest Thou?

STILL it is being done, if vainly.

Remember the day of the Bible reading marathon? Staged reading races they were. To read the Bible and "get done" was the aim.

Countless have been lauded publicly, for having completed their tenth, or twentieth, or fiftieth reading of the Book, or for comprehensive memorization of parts of it, as though, prayer-wheel like, number of completed circuits, from cover to cover, was indicative of the depths of spirituality, or the whiteness to which the reading had washed the reader soul.

No such thing, or course.

The Bible can make wise unto salvation, but hardly through competitive readings. The Jews read it. Many infidels read it. Skeptics read it. Zealots read it. So did my friend whose many complete readings and amazing factual knowledge of its contents failed to keep him in the Way.

The Ethiopian eunuch read it and was not saved, for like many he was not familiar with the living truth of John, "These are written that ye might believe and that believing ye might have life through His name."

In a day when Bible reading is the exception rather than the rule, it might be wise to discourage cover to cover reading, that hearts and minds might be directed to such wisdom as the Sermon on the Mount, for the world stands in need of new men more than new Bible reading records.

The Climb to Goodness

One may see a mountain range as John Ruskin first saw the Alps from a garden terrace in Schafhausen: "Suddenly behold—beyond! There was no thought in any of us for a moment of their being clouds. They were clear as crystal, sharp in the pure horizon sky and already tinted with rose by the setting sun. Infinitely beyond all that we had ever thought or dreamed, the *seen* walls of lost Eden could not have been more beautiful to us; nor more awful, round heaven, the walls of sacred death."

Always thereafter, whether Ruskin wrote of

(*See page* 367)

THE CHURCH
AT WORK

You Are Important!

In a day of billion dollar expenditures, assembly line production, manipulated pressure groups, rioting mobs, it is difficult to maintain belief in the importance of the individual. Yet one person may be the most significant person there is. "The number one differs from all other numbers, not in degrees but in kind," declares Elton Trueblood in his book "Foundations for Reconstruction." No matter what your status or what your substance, one word spoken, one prayer uttered, one vote cast, one cup of water given, may decide an issue, change a life, make a community, unite the nations.

Kirtley F. Mather intimates the significance of the individual when he writes: "It is impossible to imagine anything smaller than the proton and the electron, yet if a single proton and its companion electron are removed from the interior of an atom of mercury, that atom is transformed into an atom of gold. All the differences between gold and mercury depend upon the presence or absence of those two trivially small units of matter. In biology, the factors that determine the hereditary equipment of an animal or plant are known as genes. A gene is so small that not even the electron microscope is powerful enough to permit it to be seen, yet these units are so important that even yet we cannot grasp their full significance. All the differences between the potential genius and the congenital moron seem to be due to the presence or absence of a few of these superlatively important little things in life."

Let your light so count before men that they may see your worth, and glorify your Father which is in heaven.

—*Murray A. Figg, Ephiphany Call.*

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A catalog and full information on electric equipment for ringing church bells may b secured from The I. T. Verdin Machine Company, 548 Dandridge Street, Cincinnati 1 Ohio.

Written Confessions

Parental and juvenile delinquents, comin under the jurisdiction of Sheriff Lee Hanse Preston, Idaho, as first offenders are given chance to redeem themselves, before furthe action is taken. After offenses are fully aired and the culprits impressed with the seriousnes of their behaviour, they are instructed to kee a strict day-by-day diary,—a written accoun of how each day was spent, which is subject t review by the sheriff at any time, or at specifi call.

The full story of how and why the plan wa undertaken, back in 1941, when the sherif had 7-teen-agers to deal with for "rustling" sheep for pocket money, is told in The American Weekly, July 11, 1948, page 8. An pastor desiring the full story should write Th Editor, American Weekly, 63 Vesey Street New York 7, N. Y. The article is titled "Diaries that Dare Not Lie."

Pledges Dedicated

"Have you ever tried getting away fron bell ringing in an Every member Convass?" writes Rev. G. E. Wagoner, Greenfield, Indiana, "If not I think you might find thi suggestion helpful."

"The Church announced through the Churc Bulletin and the local newspaper that a certain day of the week was to be set aside a DEDICATION DAY. On this particular day everyone was to go to the Church sometim during the day and sign a pledge card for th coming year.

"A worship center was arranged in the fron of the Church, near the chancel, lighted b andles. On a table nearby were pledge cards, nd just below the worship center was a little lded chest, into which the pledge cards were opped when filled in and signed, making e whole an act of dedication. Organ music as continued throughout the day, and the day individual dedications was climaxed by a RAYER SERVICE in the evening, making e giving truly an act of worship.

00 Protestant Pastors Reported Advocating Civil Disobedience

"As a result of the nation-wide publicity ven the statement of 300 Protestant ministers who advocated that youth of America defy e newly enacted draft law, Daniel A. Poling, litor of Christian Herald and member of resident Truman's Civilian Advisory Commission on Universal Military Training (Compon Committee) recently issued a statement rough the Public Relations Dept., Christian erald, 27 East 39th St., New York 16, N. Y., n the all important question, "Shall America ollow these 300 pastors?"

Every minister serving a parish will wish to ead the statement. It can be secured from the ove address, by sending your request with a amped, self-addressed envelope.

rayer for Peace

O God, our merciful Heavenly Father, in e midst of new alarms and freshened fears hy children call to Thee, the Author and ountain of hope. Thou hast bid us cast our are upon Thee. Thou art at our right hand. hy mercy, Lord, is great, and far above the eavens. Let none be put to confusion who aits upon Thee.

From Thee, our loving Father, all thoughts f righteousness and peace proceed. Give wisom and patience to all who in these fateful ays seek peace and labor for it. Break Thou e spell of the enchantment of war. Grant us sober and a steadfast mind when wild cries or vengeance and aggression are abroad, and eepen our regard for the equal worth in Thy ight of all nations and kindreds and peoples nd tongues. Cleanse the soul of our nation hat its advocacy of freedom and brotherhood ay ring true. Save us from hatred and malice, rom all indifference to the sufferings of others, nd enlarge our trust in the things that make or peace.

As Thou hast called us to obedience, so e bring before Thee for judgment our actions nd the actions of all peoples. Turn Thou the nited Nations into an instrument of Thy raise. Make over our efforts for peace that ey may fulfill Thy purposes. Let the Holy Spirit liberate among us thoughts that shall issue forth in action to cast down the evils of our world. By fresh revealings of Thy holy will, help us, O God, to level the dividing walls of ancient wrongs and widen the bounds of compassion.

Hasten the happy day when war shall be learned no longer, and men shall find their peace in the perfect love which casteth out fear, through Jesus Christ, our Lord. Amen.

—*By The Board of Social Missions.*

Candle-Light Service of Installation of Church Members Chosen to Direct Societies and Organizations

This service is made available to Expositor readers through the courtesy of the Rev. I. T. Beam, pastor of Fordham Manor Reformed Church, 2705 Reservoir Avenue, New York 63.

Order of Installation

Dearly beloved Christians: we are met to induct into the service of Christ's Kingdom and His Church those who have been chosen by you to hold office in the various societies and organizations in our Church.

By this service we would stress the importance of the various offices held by those chosen by members of the respective groups to carry our Church program forward and to impress upon them the value and dignity of their high calling in the administration of their various offices to the glory of God and the extension of His Kingdom here in our neighborhood and throughout the whole world. We shall now proceed to the office of installation.

Let us pray. O Lord of heaven and earth, who hast promised to reveal Thy glory through Jesus Christ among all nations, remember, we beseech Thee, Thy Holy Church throughout the world. Especially do Thou send now Thy blessing upon this congregation assembled in Thy name. Grant unto us, Thy servants, the spirit of power, and of love and a sound mind that we may be wise in council and diligent in service, faithful stewards of the things belonging to Thy Kingdom and worthy successors of the apostles and disciples whom our Lord sent forth to testify of Him. Direct and govern us by Thy Holy Spirit, preserving us from hasty judgment and vain dispute, inspiring us with hearty love and true devotion, and guiding us both to devise and to do those things which shall be for the peace of all believers, for the spread of the Gospel and the good of our community and the whole world. Amen.

(1) Recognition of Former Members of Consistory. (Elders and Deacons rise and state years of service.)

(2) Recognition of Former Officers and Teachers of the Sunday School. (Officers and teachers rise and state years of service.)

(3) Recognition of Former Presidents and Vice Presidents of Societies. (Presidents and Vice Presidents rise and state years of service.)

(4) Recognition of all Former Officers present. (Rise and state years of service.)

Let us Pray. Almighty God, who by Thy Holy Spirit, dost dwell in the whole company of the faithful, graciously regard, we beseech Thee, Thy servants gathered before Thee at this time. We thank Thee for the services they rendered in days gone by, for all the good they were able to accomplish as they labored for Thee in Thy vineyard. Help us all to bear one another's burdens, to live not for ourselves but for others, as members of one family in Christ; cleanse us from our sins, make us strong in faith and service to others by the indwelling of Thy Holy Spirit and bring us all at last to Thy Heavenly Kingdom, through Jesus Christ our Lord. Amen.

Office of Installation

Acting officers of the various Societies and Organizations of our Church will come forward for the installation service. Consistory members, Sunday School officers and teachers, Home Dept., Cradle Roll, Visual Education, Women's Aid, Social Activities Group, Twenty-One Plus Club, Men's Club, Alfred S. Valentine Group, Altar Guild, Senior Choir, Junior Choir, Chairman of Committee on Release Time and Daily Vacation Bible School.

Christianity began as a great adventure in friendship, mutual understanding and joyous sharing. That adventurous little band has shaken the world, and those who followed them have borne the light well. Down over the centuries they have passed the torch to us by the hands of men and women whose faith has subdued Kingdoms, wrought righteousness, out of weakness forged strength. We, too, are adventurers in truth and friendliness, for ours is a different world, and in the light of faith we, like them, must reinterpret life in terms of greater love, more exacting righteousness, nobler purpose and self-giving devotion. You have accepted the torch from heroic hands for yours to hold high.

Some of you have been singled out by your groups for places of special leadership. Your ability in some field of endeavor has been recognized and you have been called to the ministry of that talent. May you keep your torch trimmed and burning in the year ahead so others seeing your good works may "glorify your Father who is in Heaven."

Recognition of Those in Group. They will give their names and the offices they hold. Ushers light a candle on the altar for each officer and teacher.

Dearly beloved in Christ: You have offered yourselves, your time and your talents to the total program of our Church and for the glory of God and the advancement of Christ's Kingdom. In order that all may know that you are mindful of these responsibilities, as well as the privileges of these various services to which you volunteer, you will answer the following:

Pastor to all officers: Receiving now your torch, along with all the responsibilities and opportunities that it presents, and the trust of these your friends, do you agree and promise to fulfill these ministries according as God has blessed you with ability and wisdom?

Officers in unison: We do.

Pastor to all officers: Trusting in the Lord Jesus Christ for strength and wisdom, will you seek to promote the general welfare of our Church to the end that the best interest of Christ's Kingdom is realized, that the work of His Kingdom in our midst will ever redound to His honor and glory?

Officers in unison: We will.

Pastor to all officers: Jesus said, "Ye are the light of the world. Even so, let your light shine before men, that they may see your good works and glorify your Father."

Pastor to members of congregation: (Congregation will rise) Among the ancients fire was the symbol of purity and truth and honesty and goodness. Sacred fires were gathered with meticulous care. Do you covenant with these your officers, to guard the flame with them and to keep it bright? Do you resolve to work with them harmoniously and faithfully?

Members of the congregation: We do.

Pastor to officers: Take heed, therefore, beloved, fellow-servants in Christ, unto yourselves and unto those among you with whom ye shall labor in our Church. Be ye an example to all in word, in conduct, in love, in spirit, in faith. Depending on Divine help, lead those you serve to a saving knowledge of Christ. Neglect not the gift that is in you. Study to show yourselves approved unto God, workman rightly dividing the Word of Truth. Faithfully exercise yourselves in prayer, remembering that without Christ you can do nothing.

Pastor to members of the congregation: On the other hand, beloved, fellow members, receive and consider these fellow laborers as servants of Christ. Support them in their honorable Christian responsibilities as they go forward with the program of our Church. Encourage them by your cooperation and prayers. Consider yourselves co-workers together with them in the ministry of our Church.

Presentation of Gifts to Treasurer of Church by Treasurers of Societies:

Let us pray. Our Father we bring to Thee for Thy benediction, the officers and members and friends of our Church. Grant us patience and faith and a sense of responsibility that we may be workmen that needeth not to be ashamed, rightly directing the affairs of our Church and the business of Christ's Kingdom. Bless, O Lord, we beseech Thee, all those who are faithfully serving Thee in every walk of life this day. Graciously regard Thy servants gathered before Thee at this time. Shed down upon them heavenly wisdom and grace; enlighten them by Thy glory, and so order all their doings through Thy good Spirit, that unity and peace may prevail among them and that truth and righteousness may flow forth from them and that, by their endeavors, the work of Thy Church may go forward under Thy guidance. Amen.

Families Need Parents

The Upper Room Radio Series, "Families Need Parents!" is a series of six 15-minute transcriptions on the theme of Parent-Child Relations in the Christian home written and produced by Carlton E. Morse. These programs are listenable, informative and positively Christian in the best American tradition.

The production prospectus was prepared by The National Family Conference and competent experts in the field of parent education and child psychology in cooperation with national religious leaders.

You will marvel that so much can be taught in so little time—the rights of children, the importance of parental example, the comradeship of understanding, the place of divine guidance, the imitative influence, the feeling of responsibility—these are taught with all their shades and overtones.

How to order "Families Need Parents!" The 6 transcriptions will be loaned free for radio broadcasting. They will be shipped prepaid to the radio station or sponsor in time to meet the broadcast schedule indicated on the application.

They are offered to radio stations and religious or civic sponsors as a public service. For full details contact Mr. Harry L. Williams, Director, Upper Room Radio Parish, 1908 Grand Avenue, Nashville 4, Tennessee.

The six episodes in the series are—

1. The Children's Bill of Rights.
2. By Precept and Example.
3. Keeping Up with the Younger Generation.
4. Junior and the Divine Plan.
5. As the Twig is Bent.
6. The Importance of Children.

Liquor in American Life

Ministers desiring facts about Liquor and its use in American Life, should place their names on the mailing list for—

The Clipsheet
Deets Pickett, Editor
100 Maryland Avenue, N.E.
Washington, D. C.

National Sunday School Week
September 19 to 26, 1948

"More and more children see the doorway to crime opened before them, as their parents cast aside their fundamental responsibilities in the home. God, in many instances, is a stranger in the family circle and parental neglect has resulted in widespread indifference to religious training.

"If we are to get down to the fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child in the cradle. Our Sunday Schools are not sending forth children who easily succumb to the life-wrecking temptations; instead the boys and girls who have gone to Sunday School find themselves well prepared for the entire span of life."

—*J. Edgar Hoover.*

* * * *

"The family unit is the heart of the world. Raise children with loving care, with tender affection, with a sense of family responsibility, with a feeling of '*belonging,*' and as the family is put in order, so the nation will be put in order, and eventually the world also.

"The real tragedy of broken homes is not that they are broken, but that the damage cannot be mended, that the children are grown and moulded and gone forever.

"Religion is the heart of the family. A family that can *hope* together when dark days come, that can offer up thanks for daily blessings, that can kneel in devotion and prayer in the morning and in the evening,—that family has something even more binding than love and security." (Philemon)—*Earl L. Douglass.*

Even One Is Worth It

A Sunday School enlistment program, planned by two Minneapolis churches, demonstrated what consecrated effort can accomplish. Workers were sent out on 60 calls; the callers received 56 acceptances to the invitation to enlist in the Sunday School, and 8 of these for church membership.—(*Exchange.*)

Service of Mortgage-Burning

There are mortgages continually being paid off. In many cases some suitable ceremony is desired.

For a number of years Grace Presbyterian Church, Rochester, N. Y., had borne the burden of a considerable mortgage. It was decided to make a drive to clear off the encumbrance. A committee of five was appointed to undertake this work. This committee was divided into a Colonel and four Captains. Each Captain was to choose four other members from the congregation, thus forming four squads or "teams" of five members each. These were to vie with one another in reaching the "goal." The congregation was divided in such a way as to give no team an advantage. All pledges were to be paid within three months. Such church organizations as subscribed were to do it in such a way as to not interfere with private pledges of its members.

The amount needed was over-subscribed and the mortgage was paid. There was much rejoicing. A greatly increased spirit of cooperation and fraternal fellowship was developed.

The Act of Burning

At an early date the mortgage was burned. This was carried out at the regular morning church service. During the previous week a letter from the pastor was sent to all the congregation and constituency, giving information of the occasion and urging participation. Members of the Sunday School and other organizations were especially invited. The church was filled to capacity.

Since all, even to the little children, had taken part in paying off the mortgage, it was thought highly desirable that in some way each should have a part in its burning. Wishing to make this as realistic as possible an arrangement was made by which all could help hold the cancelled mortgage as it was being burnt. Arrangements being made the day before, a stout cord was run down each aisle of the church. To this cross-strings were fastened, extending the length of the pews. For convenience these cross-strings were wrapped in balls or on little tufts of paper and tied up against the main cords in the aisles in such a way as to not be in the way as members of the gathering congregation were being seated. The cord was extended also around the back of the auditorium and up through the choir at the front. Across the pulpit platform was extended the cord upon which the cancelled mortgage was to hang. This cord was attached to the main one running through the aisles and around the room. In the middle, immediately over the pulpit, a wire had been inserted, so that when the mortgage was being consumed the circle could not be broken by the burning of the cord.

As the moment came for the exercises all the elders lined up in one aisle, and the trustees in another. At a given signal they unwound the cross lines and put them into the hands of the people in the pews, so that every individual in the house could have hold of a cord. Those who were to apply the matches came to the platform. The organ played softly. The pastor lighted a match. The Senior Elder, the Chairman of the Board of Trustees, a representative of the other organizations of the church and an official of the local Presbytery all lighted their matches from the one in the hand of the Pastor. Then all together they held the matches under the paper to be burned, as it hung suspended on the wire, a large pan being beneath to provide safety from any dropping ashes. At the proper moment the organ sounded and the people standing sang with much emotion, "Praise God From Whom All Blesings Flow." As the last embers of the burned document turned black the people bowed reverently and joined with the Pastor in a prayer of thanksgiving.

Prayer

O God, Thou who art the Great Head of the Church, and in whom we live and move and have our being, we praise and adore Thee for Thy gracious care over us as a church and people through all the past years. Thou hast been our help and our salvation. While Thou hast not made our burdens light, Thou hast done for us even better. Thou hast given us strength to bear them. And now that by Thy grace this particular load has been lifted, we bless Thee that Thou hast so taught and trained us in order that we may joyfully bear even heavier loads in the future—if that be Thy purpose, to Thy glory and to the church's good.

Bless the labors of these Thy servants, wrought for the fowarding of the interests of this church. Bless to the comfort and inspiration and an increasing sense of worship all who enter this house of devotion. Bless those who conceived and wrought the work and all who offered willingly of their means to accomplish it. Grant that as they have given gladly for Thy house on earth they may attain at length unto that house not made with hands, eternal in the heavens. Through Jesus Christ our Lord. Amen.

Hymn:
Sermon:
Prayer:
Benediction:

Service furnished by Rev. William Allen Hallock, Pastor of the Church.

THE PULPIT

WE HAVE THIS TREASURE

CHAPLAIN RICHARD BRAUNSTEIN

Text: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first commandent is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:28-31.

ONE DAY Jesus was cross-examined by a lawyer. A number of people had been asking Him all kinds of questions with the idea of confusing Him. This matter of preacher-baiting and teacher-heckling is experienced constantly by our Christian ministers and public teachers. It is one of the prices one pays as a thinker and leader.

The lawyer who sought to confuse Jesus lost out. The question he put was, "Which is the greatest commandment of the law?"

If Jesus had answered the first, or the fifth, or the ninth, or any of the ten, this lawyer had an argument ready with which to complete his dreamed-of victory. But he had found his match at last and Jesus simply said in effect, "The first and the last, the greatest and the smallest, the meat and the kernel commandment is love to God and love to man." Thus, the quibbler, the hair-splitter, was silenced. A further study of the narrative reveals the fact that he retired from the arena of debate, graciously. "And the scribe said unto him, Well Master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask him any question."

Would that the critics of the church or clergy would succumb as graciously as the lawyer. But it is not always written in the book just that way.

The incident may be the first of its kind but in these days it is not unique. Honest inquiry is to be encouraged. "They shall ask the way to Zion with their faces thitherward." It is the thitherward look that makes all the difference. There can be no honest inquiry where there is no honest intention. After all, the soul of religion, Christianity, is not an argument but a demonstration. Christianity is not so much a debate as it is a force. It is not a syllogism but an influence. It depends for its life not on premises but power. Some men are skillful in arguing conversion. Many men are convincing by being converted. The difference is like the man who has been to South America and the man who has read Stoddard's Lectures. Stoddard's Lectures are interesting but the on-the-spot reporter is thrilling.

Love is the whole law. On it hangs all the law and the prophets. Our denominational and ecclesiastical machinery is not an end in itself, —it is a means to an end. That end is to make love productive and operative in the lives of men and women. Christianity is not a mode of baptism or a method for taking communion or a matter of Apostolic Succession, but how we treat our fellowmen. It is whether we are kind, considerate, helpful, understanding, cooperative,—loving. Rituals and ceremonies have their place. In style and form they have their own eloquence,—they are aids to worships. But we can make a ritual or ceremony so ornate and elaborate that it defeats the purpose for which it was intended. The picture is not the frame. The water is not the vessel. The

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Shallottee, North Carolina

envelope is not the letter. "But we have this treasure in earthen vessels." The treasure is one thing. It is the important thing. The vessel is another thing. But it is not the important thing. So much depends on where we place the emphasis.

Love does not demand where Cain got his wife. It bemoans the fact that he slew his brother. Love does not boast an understanding of the Book of Revelations in all its details. But it does stress its beautiful passages and pictures. It does not want to know whether there are two Isaiahs. It is content with the canvas that shows the desert blossoming like the rose and the waste places being made glad,—this and all we know about the great Prophet, the Seer whom we accept and appreciate. Love does not concern itself about Jonah and the whale, as the story of a big fish or a big fish story. But it does follow the faith that lies inherent in all men of the Jonah-school. Love does not claim to understand the dimensions of the Ark but it does believe in Noah and the great adventure of obedience and initiative. Love does not query the authorship of the Book of Hebrews but it cannot escape the eleventh chapter—the Westminster Abbey of the New Testament—wherein one finds men and women of such great faith that they can move mountains. So there we have it. Scholarship by all means. But before erudition, that love to God and man which ultimately, with the aid of the scholars and the thinkers, establishes the Kingdom of Heaven on Earth.

Love never asks "Lord, what shall this man do?" Rather it is eager to know what Love as Love has done, can do, will do. The answer is "Love can turn the world upside down." Shall we not say, in these hectic times and chaotic days, "Love can turn the world right side up?"

Mark Twain said that the things which troubled him about the Bible were not the things he did not understand but the things which he understood perfectly. Many are like that. It is not always easy to practice the Golden Rule. Times are when it is difficult to be a Good Samaritan. The Ten Commandments are hard to follow. But somehow, throughout the ages, men and women, because of their great love to God and man have followed through and carried on. This gives us the purple patches of history and the epochal turning points of Christian civilization. They have built altars, raised spires, kept religion alive, fed the flame, —and the results and goals are our heritage.

Christianity in all of its glorious history and experience, employing millions of words of narrative and exposition may be summed up in one word, namely, Love. This love to God and man has given us our finest art and music, poetry and prose, scultpture and architecture. But first of all because it creates character, the superb effort for the attainment of Christlikeness. Christian biography and autobiography are an immeasurable acquistion to the riches of the world.

Christianity! Love to God and love to man. That is all. You ask, "Is that all?" The answer is "That is all,—*but what an all.*" You are shown the Atlantic or the Pacific ocean. You ask, "Is that all?" Again the answer comes, "That is all,—but what an all." Behold the glories of Niagara Falls. You ask, "Is that all?" "Yes,—but what an all." All the power and glory of tens of thousands of tons of water. With a perpetual rainbow overarching! A wonder among wonders!

Against the eastern sky is silhouetted a cross. That is important. A cross. Not a creed nor a doctrine. They come later. On that cross, a Man. That is paramount. Not a theology or a philosophy! They come later. Not a phrase or a line, but a Redeemer, from whose life there flows all creeds and doctrines, all theology and philosophy, all lilting lines and rhythmic phrases, all great speech and utterances, all regnant prose and poetry,—all the beautiful and inspiring things that man has thought, said, done. Love addressing itself to a listening, eager, questioning world. Well may we sing, "Love Lifted Me." Love is the mighty fulcrum which lifts humanity out of the depths.

It is something which cannot be reduced to a formula. Is there a satisfactory definition for a mother's tears, a father's devotion, the sacrifice of a teacher, the death of Jesus?

First comes the life. From that the story. But what a story. First great men and women. Then the Bible. But what a Bible. First come all the prophets, saints and martyrs. Then Church History. But what a history. "We've a story to tell to the nations." Why? Because we want to tell a story? No. we want to tell about Love. Love to God and love to man. It is this that makes the story possible.

All sciences are complex. The rose of Christ is easier to understand than the botany of Christ. Before we had astronomy we had stars. Before we had the science of botany we had flowers. Before we had theology we had God. Revelation is God reaching the mind and heart. Theology is what man says about revelation. We are not Christians because we are theologians. We are theologians because we are Christians. God's revelations can be stated in the most simple terms, in words of one syllable. The sun shines, the flower blooms,

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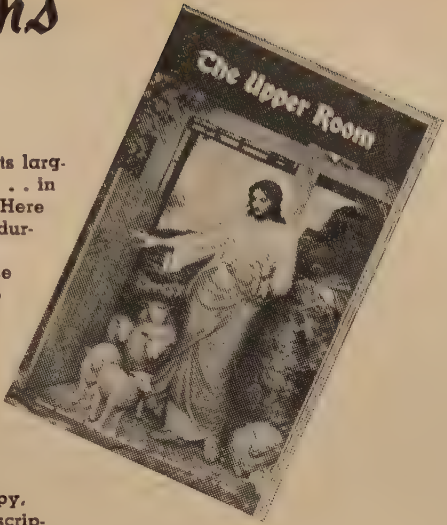

he rain falls, the brook sings, the bee hums, he tree grows,—*God is love.*

Love is very patient, very kind. Love knows o jealousy. Love makes no parade, gives itelf no airs, is never rude, never selfish, never rritated, never resentful. Love is never glad vhen others go wrong. Love is gladdened by oodness, always slow to expose, always eager o believe the best, always hopeful, always atient . . . . Thus, faith and hope and love ast on, these three, but the greatest of all is ove.

THE PRIEST OF GOD

ANDREW HELMBOLD

ext: *Malachi* 2:4-7.

THE message of Malachi is primarily for the Israel's official priesthood, but it contains instructions for the congregation as vell. Although originally intended for the ons of Levi, it contains principles applicable o all servants of Christ and ministers of His Vord. When we speak, therefore, of the riest of God, we refer to those in our times vho are chosen to be God's special ministers. s we remember that the New Testament speaks of every believer being a priest, we see the full application of this book.

His Calling

In verse four we read:

> And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of Hosts.

By His commandment God made the tribe of Levi to be His priests. In Exodus 28:1 God said to Moses in the mount: "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." The Priest was not a self-made or self-appointed man. He was placed in his office by God Himself. This has always been God's method of working. Even the workmen who built the tabernacle were selected by God Himself. The writer of the Epistle to the Hebrews reminds us that "no man taketh this honor unto himself, but he that is called of God, as was Aaron." The priesthood was a high and holy office and was not to be entered presumptuously.

So it is with ministers of God's Word today. In Eph. 4:11 we read that Christ gave as gifts to His church "pastors and teachers." God has selected certain men to be His voices to the various congregations. Whoever despises the God-called and God-appointed minister, despises God. The congregation is

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ission House College, lymouth, Wisconsin to heed him and honor Him as God's gift to her. In turn the minister is to remember that he is where he is by the grace of God and is to walk humbly before Him.

His Characteristics

Malachi found it necessary to rebuke the sins of the priests of his day and to set forth the characteristics of a true priest. In verse five we find that Levi feared God and was afraid before His name. In other words, the true priest had reverence for God. What a contrast to the priests of Malachi's day who profaned the table of the Lord and held it in contempt and snuffed at it. There was no reverence for the things of God in the prophet's day. We are reminded of those sons of Eli who committed the grossest of immoralities at the very door of the temple. We, too, live in a day when the fear of God has been forgotten. In the age of "democratizing God" we have come to regard Him as some benevolent Grandfather, rather to be pitied than admired. The May issue of *The Expositor* contains a sermon calling upon us to take the fear out of religion. It is high time we began to restore some of the true "fear" into our worship and service of God. John Wesley once said, "If I had three hundred men who feared nothing but God, and hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire." The priest of God must know the fear of the Lord.

Another characteristic of the priest of God is given in verse six. There we read that "the law of truth was in his mouth." The true priest is a man of unflinching devotion to truth. That sometimes takes courage and costs something. The priests of Malachi's day were not men of truth. In verses 7 and 8 of chapter one we see that they offered polluted bread to the Lord and blind and lame and sick animals on the altar. God had commanded that sacrifices be perfect, without blemish. The priests told the people that anything was good enough to give to God. They changed the truth of God into a lie. What about the priest today who tells his people that they can bring any other sacrifice than the sacrifice God requires? Is he a man of truth? To tell the truth about sacrifice means that the priest will teach his people to sing—"Nothing in my hands I bring, simply to thy cross I cling."

Of course if the congregation expects the minister to be a man of truth, it must expect to hear some things that will hurt. Like a dentist, a preacher must sometimes inflict pain in order to prevent decay. The Word of God is a sharp, two-edged sword. Its wounds are not pleasant, but they are beneficial As Karl Barth says, "The testimony of the prophets and apostles . . . stands always sovereign, above the church and its teachers and preachers, its dogmas, customs and institutions . . . The Scriptures govern the Church, and not the Church the Scriptures." The true priest bears witness to this truth of God.

A third characteristic of the priest is that he leads a pure life. Of Levi it is said (verse 6) "He walked with me in peace and equity." The priest walks with God. He leads a life of close communion with the Father. One is reminded of the patriarch, Enoch, whose entire life seems to be summed up in the brief but revealing words, "He walked with God." One is reminded too of Noah who walked with God when all around him men were living in the lusts of the flesh. No man in modern times is a better example of a minister walking with God than the sainted McCheyne. His close walk with the Father resulted in his being strangely close to the hearts of his people. One of his parishioners said, "He seemed as though he were almost dyin' to have you converted." The priest of God must walk with God before he can talk for God. Such a walk brings manifold trials and temptations. The pastor has many testings the congregation never experiences. The world is only too anxious to bring about his downfall. He needs the prayers of each member of the congregation.

A final characteristic of the priest is to be noted in the closing words of verse 6. He turns "many away from iniquity." He is a man of practical usefulness. I don't mean that he is a jack-of-all-trades. He shouldn't be expected to ring the bell, fix the stove for the Ladies' Aid, be a baby-sitter and help you fill in your income tax returns, although he should be willing to do anything that will give him an opportunity to preach the Gospel. Rather the priest is a useful man because he turns many from their sins. That is the most practical thing anyone can do. The Apostle Paul was commissioned to go to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." The priest who does that is fulfilling his calling. He will not be as ineffectual as the parson described in Tennyson's *Northern Farmer, Old Style,* by one of his parishioners in these words:

> An' I niver knawed what a meaned but I
> thowt a 'ad summut to say,
> An' I thowt a said whot 'a owt to 'a said,
> an' I coomed away.

He will remember that Christ's command is eed my sheep," not "feed my giraffes." He ill, by the grace of God, turn many from iquity.

His Communication

Finally we note the communication of the ue priest. Concerning his message we find vo things stated in verse seven. First, "The aw of truth is in his mouth." Here we are minded of that great priest of the days when rael returned from Babylonian captivity—zra. Of him it is said, "he was a ready ribe in the law of Moses." "He prepared is heart to seek the law of the Lord, and to o it." Only after he, himself, first heard nd obeyed God's Word, did he "teach in rael statutes and judgments."

How easy it is for the priest of God to fill is mouth with everything but the law of truth. olitics, philosophy, psychology, ethics, the nited Nations, the latest best seller—all these rovide sermon material of easy access. It harder to dig into the rich veins of the ord of God for the treasures that mine holds. et the faithful priest will have that law on is tongue. He will heed Paul's admonition o Timothy, "Preach the word."

The second thing to note about the priest's ommunication is that it is to be eagerly re-eived by his people. "They should seek the w at his mouth." The congregation is to xpect and eagerly desire to hear the law proounded by the preacher. Some folks go to hurch to be entertained, others go to get an ndefineable emotional reaction, still others go o hear the latest in preaching fads. All such otives for Church attendance are prostitutions f the office of the priest. He is placed there y God to expound the Word. What applies

(*See page* 375)

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—OLDER MEN

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oodness

From page 357)

heir gloom or their glory, he saw his mounains against the skyline, under the spell of hat first vision. John Tyndall's Alps were the limber's Alps and his accounts of his ascents re classic. He knew the great peaks as his wiss guides knew them; each handhold or oothold had to be studied in the terrible toil f gaining their hidden summits. Both men new and loved their Alps—but how differntly.

The Sermon on the Mount is like that. One nay trace the contours of it as it lies against he skyline of Christian faith and discipleship; r one may deal with it as the critics and ommentators do, penetrating to the heart of every sentence, weighing every world . . .

The Sermon is uneven; there are depressions between its peaks . . . Injunctions about ostentatious fasting and alms-giving are significant now, not for their detail but for their controlling principles. The force of other passages is undiminished by time. They grow old without ceasing and, against the backgrounds of our own time, are more socially pertinent and ethically commanding than they could possibly have seemed to those who first heard them. Their lines go out to the ends of the world, and they make a *present tense* of every future.—*Gaius Glenn Atkins, in "From the Hillside," Pilgrim Press.*

SUCCESS IN FAILURE

CHARLES REED ZAHNISER, Ph.D.

Text, Heb. 2:10. *It became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through suffering.*

HERE is one of the great texts of the Bible. Into it the writer has packed pretty much of the essence of our Christian gospel.

Here is the Christian solution of the riddle of the universe. Greek thought in such as Plato had perceived that the ultimate of the world in which we find ourselves is spiritual and has its source in what the Christian calls God, what a Herbert Spencer calls "The Great First Cause," intelligent as well as powerful. But why did it come about? Is it for any purpose, and if so what? Here is the age-long riddle. Here is the Christian answer to both questions.

Essentially a textual sermon, Success In Failure is somewhat of an answer to the pessimistic skepticism and superficial types of empiricism one often meets in academic circles. Yet it is a message surely needed in these times of confused ideologies which bewilder our youth.

Browning's Caliban was right, so far as he went, in his musing on Setebos, when he said it "Cometh of being ill at ease". God could not be comfortable without thus expressing Himself. But why also was this? Was there purpose here? And if so, what? This text gives affirmative answer to both. "For whom are all things"; it was for the attaining of a purpose within that "Great Cause" itself, to be attained through "The bringing of many sons into glory". It rises out of the yearning of God for companionship, for the presence of beings capable of responding to the outgoing of the divine activities, particularly the divine love. Herein the Christian answer goes much beyond the more primitive Caliban whom Browning perhaps intended to represent scientific thought, and whose Setebos remained whimsical. Heaven would be no heaven with nobody in it but the one on the throne. "God is love" and therefor is eternally engaged in securing responsive recipients for the divine affection.

But how could such respondents be secured? Certainly not by mere creative fiat. Because whatever is merely created remains a mere creature, ever dependent on initiative of the creator and with responses utterly determined. Man does considerable "creating" with his inventive genius, but has never been able to create a machine which could then start off making other little machines of its own invention or responding according to its own desires, to the pushing of buttons.

Here again in this text is the Christian answer. This end is attained by God in the experience of men by making "their salvation perfect through suffering," and by manifesting that truth through "the captain of their salvation" being thus made perfect in His own mission through suffering after having carefully prepared His disciples by explaining to them that all this was necessary. Thus it was that the God manifest in Jesus Christ, "for the joy that was set before him endured the cross despising the shame." Therethrough functions divine grace. Therein is what makes the Christian message a gospel.

And herein is also the Christian analysis of the age-old related question, Why does God permit suffering in our world? Medieval schoolmen were often absorbed with that dilemma: Suffering is here, either because God could prevent it and wouldn't, or would prevent it and couldn't. But if the first is true, God is not good, and if the second is true He is not God! Herein is the Christian answer. As in most dilemmas, both statements are partially true. God could not prevent it without defeating His own purpose. But He could and does sanctify it to the ulitmate welfare of everyone who believeth, so that "all things work together for good to them that love the Lord!"

Thus also this Christian gospel has ever been not only a consolation in suffering and sorrow, it has been a challenge to face them with an even joyous confidence and resultant courage. Browning put it rightly:

> "Then welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids, nor sit nor stand, but go!
> Be our joys three-parts pain!
> Strive and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the
> throe!
> For thence, a paradox
> Which comforts while it mocks,
> Shall life succeed in what it seems to fail!"

The University of Pittsburgh
Pittsburgh, Pennsylvania

HRISTIAN CHARACTER

HERBERT W. HAHN

Text: Matt. 5:48.

HE Nature of Christian Character goes to the very center and foundation of Christianity. It is not based on the self- hteous attitude of the Pharisee, who said, "I nk Thee, Lord, that I am not as other men," rather on the words of our Lord, "Ye, rrefore, shall be perfect as your Heavenly her is perfect." It also takes into account fact that we are saved, not by works or eds of righteousness which we have done, by grace, through faith, and that mere mor- ty in itself is not sufficient. We, in terms New Testament Scripture, need "the right- usness of God."

Christian Character must not be regarded as basis of our salvation; it is the fruit thereof. ace, the free gift and unmerited favor of d to all believers, is basic. St. Paul who ce sought perfection through the observance the law, discovered to his disappointment it he was by no means assured of the right- usness of God—though he was blameless as as the law was concerned—until he trusted the merits of Christ, and consequently could , "being, therefore, justified by faith we ve peace with God through our Lord Jesus rist, through whom we have had our access faith into this grace wherein we stand." ace, to him, took on such an enriched mean- that he invariably included it in the salu- ion of his various epistles—"Grace be unto u, and peace from God our Father, and from Lord Jesus Christ."

St. Peter also says, "Grace and peace be mul- lied unto you," and in the conclusion of his cond epistle he adds, "But grow in the grace d knowledge of our Lord and Saviour, Jesus rist." When one plants a tree or shrub in garden, he expects it to grow. Even so, who have been transplanted into the king- m of our Lord, are to grow in grace. Just as ree, whose roots reach down into the ground d draw nourishment from the soil, bear fruit, we who are rooted in grace and grounded in knowledge of Christ are to bring forth the its of the Spirit. Having been called unto ry and virtue and having been given "all things which pertain unto life and godliness," we are not to wither and die, but to live and grow.

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Saving faith is, indeed, the beginning of our religion, but it is by no means the end of it. "By their fruits shall ye know them." Religious beliefs are to be accompanied by kind deeds and noble character. Thus we are advised to add to our faith such Christian graces as will adorn the teachings of Christ. "What doth it profit, my brethren, if a man say he hath faith, but hath not works? Can that faith

---

st Methodist Church
, Massachusetts

save him?" Suppose one who is destitute and in need of food and clothing, should come and appeal to us for aid, and we should say, "The Lord bless and provide for you, give you food to eat and raiment to wear." Would such felicitations benefit him, or even be a credit to us? Would they not be lifeless and cold? Even so faith without works is meaningless and dead.

In order to make our calling and election sure, we are to add virtue—moral excellence, purity, chastity—to our faith. Reputation is merely what people think of us, but character is what we really are. It includes honesty and truthfulness to ourselves, to God and to our fellowmen. Virtue is indispensable. Without it the morals of a nation, as well as of an individual, decay.

The Christian gospel has not only a message of salvation to all who believe, but offers power which enables believers to rise above their environments. It gives them a better hope, a higher calling and a nobler goal of living—to walk in "the steps of him who did no sin, and in whose mouth was found no guile."

Knowledge also is recommended. First there is need for an experimental knowledge of God. Mere intellectual knowledge will not suffice. Jeremiah of Old Testament times distinguished between the two, and spoke of a covenant in which the precepts of God would be written upon the hearts of men rather than on tablets of stone, and in which people would know the Lord—not from hearsay, but from personal relation and intimate friendship with the Divine.

In the past, emphasis has been laid chiefly upon the need of giving one's heart to God, but little was said about consecrating the mind to Him. But that there is need for consecrated minds in religion may be seen even in the Great Commandment which requires us to love the Lord with all our 'mind" as well as with all our heart and soul.

God has need for consecrated and enlightened minds as well as purified and warmed hearts. Peter and some of the other disciples may have been "unlearned men," but not so with St. Paul. He had a great mind which was educated and trained as well. When he used it in the service of the Master, he became a "chosen vessel" to take the name of Christ where it had never been heard before, and as the "Apostle to the gentiles" he re-interpreted Christianity, raised it above racial and national limitations and enabled it to appeal to all races and classes, making no distinction between Jew or Greek, bond or free, male or female, but regarded all believers as "one in Christ Jesus."

Another invaluable asset to character is th
of patience. When the disciples found it har
to believe they said, "Lord increase our faith.
To this prayer we might well add, " Lord i
crease our patience." It is in true patien
that we are to possess our souls.

In addition to the virtues already mentione
there is need for "godliness," and for livin
soberly and righteously in this present worl
This is indispensable to us if we would com
"in the unity of the faith, and of the know
ledge of the Son of God, unto a perfect ma
unto the measure of the stature of the fullne
of Christ."

Finally, as the "bond of perfectness," w
are to have brotherly love and kindness—"I
honor preferring one another." Love Go
whom we have not seen? Yes! But also lov
our brother whom we have seen, and do unt
others as we would have them do unto us.

The Best People

A journalist says, "people forever boastin
of their ancestry are like the potato, the be
part of them being underground. Heredit
is something a father believes in, till his so
begins to act like a fool. Blood will tell,
an expression founded on truth, and we ma
depend on it to *tell* about weakness, famil
skeletons, and the like, just as faithfully as o
desirable traits. It is desirable for any livin
thing to be well-descended, but the glory be
longs to the forebears."

* * *

ILLUSTRATIONS

He Is My God

Ex. 15:2 *"The Lord IS my strength an*
song, and he is become my salavation."

2 *Chron.* 32:8. *"With us IS the Lord ou*
God to help us, and to fight our battles."

Gal. 1:11-12. *"The gospel which wa*
preached of me is not after man."

August van Ryn, for many years a preache
and Bible teacher, (a descendent of the famou
Dutch painter, Rembrandt van Ryn) som
years ago suffered an eye affliction which th
doctors feared would result in blindness.
great desire to learn all he possibly could o
the Word of God while he still could se
started him on a Bible-memorizing plan i
which he committed to memory the entire Ne
Testament, the Psalms, and many chapters o
the Old Testament, as well. God mercifull
showed Himself to be the Great Physicia
and the threatened blindness did not matera
lize. But Mr. van Ryn has found himself co

ıtly thankful for the thousands of verses learned at that time, an invaluable aid in his ly, teaching and writing. Dr. van Ryn is the faculty of the Emmaus Bible School in onto, and travels extensively through the .A., making his home in Florida.—
irom "The Epistles of John," Loizeaux.

ıiour and Judge

uke 2:11. *"For unto you is born this da) a Saviour, which is Christ the Lord."*

Tim. 4:10. *"For therefore we both labor suffer reproach, because we trust in the ng God, who is the Saviour of all men."*

uke 19:10. *"For the Son of man is come seek and to save that which was lost."*

When Jesus came first to the world, he ıe as Saviour: "There is born to you this in the city of David, a Saviour, who is ist the Lord." When he comes a second e, as we have already seen, he will come udge. What is the role of a judge? What s a judge do? A judge sits in the place of ıority and power. He hears testimony, ghs evidence, draws conclusions, forms his gment, pronounces one innocent or guilty, sees that his decree of release or punishıt is carried out. Although in human courts re are unjust judges, a real judge is imtial, conscientious, fair. He tries to look ond facts to motives; he seeks not only wledge but wisdom; he tempers justice with rcy; his supreme desire is, if possible, to eem and to restore rather than to condemn punish. His final judgment is determined the laws of the society under which he sits judgment. He must work in the best insts of that society as well as in the best rests of the individual who stands before ı for judgment; but above all things a good thly judge wants to judge righteously! It not an easy thing to be a judge. Who is lified for so exacting a role even in our ıan courts? Who could possibly be qualias judge of all mankind whose duty it l be to know and judge even the secrets motives of men? Surely, no one in all the verse except Jesus Christ, and that is the son why God has marked him out for this thing. He will not need anyone to bring a rge against another, for the record of all will spread before him. While here, "he had not d for any witness about man; for he him had knowledge of what was in man."

He will need no prosecuting attorney to ke clear the evil that has been wrought the punishment that is due. He will not d a counselor for the defense to see that

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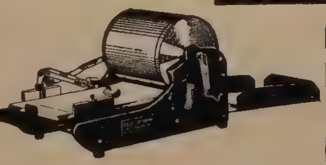

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Collegiate Corner

Under the heading, *Collegiate Corner,* Rowland E. Crowder, Editor of Church Chimes, First Baptist Church, Shreveport, La., lists the names and addresses of all young people from the membership attending secondary schools, news items relating to them and their accomplishments, and items of interest to the young people. Copies of the weekly bulletin are mailed to the young people.

the innocent are recognized as such and the guilty are given consideration due them. He will know these things; He will be both prosecution and defense. He will not need a jury, even of angels, to help Him judge justly, for He will know the degree of innocence or guilt of everyone and will pronounce a righteous judgment.
—*Jesse R. Wilson, in "Whose Disciples?", Revell.*

Count the Cost

Luke 14:28. *"Which of you, intending to build a tower, sitteth not down first and counteth the cost?"*

Finally we are able to begin counting the cost of the war. What a shocking price our country paid! Think first of the financial drain —$354,000,000,000 expended directly for waging the war, almost twice the total amount our country paid for operating the government and fighting all its battles from the beginning of the republic until 1940! The destruction of human life in war has steadily become more expensive.

During the Civil War it cost $4,400 to kill one man; in World War I, $21,000; in World War II, $50,000. Nor does this $354,000,000,000 include the indirect war charges, such as payment to veterans, interest on debts, which this year alone will total $11,000,000,000. Again, we must add to the financial burden of World War II the tremendous loss in national resources—oil stores depleted, iron mines exhausted, forests cut down—factors which in the judgment of our former Secretary of the Interior, Harold L. Ickes, make the U. S. a "have-not" nation. Also, we must add the colossal losses through waste, according to which, for instance, radio sets costing $1,000 each—and this is the statement of Major General Knerr, commander of Wright Field, Dayton, Ohio—are now worth only 50c as scrap. For generations—some say forever—we must pay and pay and pay the staggering debts now heaped upon us.

Now, add to this the moral cost of the second global struggle; the startling increase in crime, the upswing of juvenile delinquency, the graft, the fraud, of which a mayor in one of our larger cities has been found guilty,—although masterminds and smaller criminals still go unpunished. The cost in health, divorce, unfaithfulness, — all these are moral costs not included.—*Dr. Walter A. Maier, in "He Will Abundantly Pardon," Concordia Publ. Co.*

He Was Lost and Is Found

Luke 15:17-27. *"Thy brother is come."*

W. H. O'Neal of San Francisco, Calif.,
reported to have visited a hardware store
Blackstone, Virginia, on July 1, 1948, to ma
a small purchase. The receipt given him up
payment was put in his pocket as he departe
Soon the hardware merchant found the rece
customer before him, receipt in hand, sayir
"This name on the receipt, E. C. O'Ne
Could it be that you are my brother . . .
As the customer identified himself, the t
found themselves to be brothers, parted a
lost to each other for 31 years.

Forget Not My Law

Prov. 3:1-28. *"Withhold not good fr*
them to whom it is due . . ."

"For each job opportunity in commerc
aviation," (UP, July 3, 1948, Harrisburg, Pa
"there are 1,000 Veterans in training."

"The situation is just as bad, according
the Pennsylvania public instruction departme
in the fields of refrigeration, radio and wat
repairing. This *blind alley* training (taking t
veterans' time, energy, and money) h
prompted the department to require hen
forth that private trade schools advise vetera
beforehand just what their job chances a
before accepting their registration and mone

Brothers In Crime

Prov. 3:5-26. *"Trust in the Lord . . . a*
lean not unto thine own understanding."

"Thieves and shop-lifters are turning 19
into a bonanza," according to Associat
Press report, July 3, 1948. "The members
a gang that looted a 5th Avenue store of $5
000 worth of women's jewelled watches, a
the man who stole a dozen baby nipples in
Waco, Texas, dime store are partners, unawa
in a nation-wide pattern of theft and bu
lary."

No figures for the first five months of 19
are available, but The Spectator, which pu
lishes the Insurance Year Book, expects t
looting and pilfering to continue at an
celerated pace. Last year, said the Year Bo
insurance companies paid theft claims amou
ing to $26,346,174.00, a 61.2% jump o
the previous year. "We expect as big an
crease in 1948," said The Spectator.

In 1947, a plague of shop-lifting hit sto
in Montgomery, Ala. Store managers said t
a majority of the thieves apprehended turn
out to be *self-sustaining* and *of the better t*
of citizen. They paid their bills, and li

ccently. The thievery and lawlessness seemed be an unexplained mania. One food store reported to have caught from 10 to 12 loot- ss daily,—average. The children in the com- unity had organized themselves into clubs d *secret societies,* and their "standing" in e "underground communities" was deter- ined by the amount of merchandise they ole.

In Boston, store managers report the ap- ehension of 22% more thieves in 1948 than 1947, comparable time. Dallas, Texas, re- orts the big attraction for looters appears to costume jewelry and men's furnishings.

m Image in the Bed

I Samuel 19:8-25; 20:1-13. *"My father will nothing either great or small, but that he ill show it me."*

In a recently published volume, "Kokoschka, fe and Work," by Edith Hoffman, and pub- hed by Faber and Faber, Ltd., England, the ief character in the narrative became obsessed ith his own idea of the "perfect woman." espairing of ever finding such a creation, he dered one made, according to his own de- iled specifications, — a life-sized porcelain oll. When it was delivered to him, he found to be a monstrosity,—a ludicrous and incon- uous hodgepodge,—made according to spe- fications, adroitly put together, deftly painted, d gorgeously dressed, movable in all its nbs,—yet a ludicrous and shocking thing.

The originator of the "perfect woman" was unned. He became enraged over the taunts his friends, and took the "image" into the rden for burial, but was persuaded to take rt in an all-night "wake" before the burial. pon reflection, he concluded to keep the mage" as an object lesson.

"And God said, Let us make man in our age, after our likeness; and let them have ominion . . . over all the earth. So God eated man in his own image, in the image God created he him; male and female cre- ed he them. And God blessed them . . . "

alent and Greatness in Our Midst

John 18:4-13. *"Then asked he them again, hom seek ye? And they said, Jesus of Naza- th. Jesus answered, I have told you that I he . . . "*

John 20:14. *"And when she had thus said, . . . she saw Jesus standing, and knew not at it was Jesus."*

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In Norwich, New York, a 68 year old photographer, E. J. Odenkirchen, for 37 years a small-town resident and neighbor, was recently discovered to be the famous E. J. Oden, America's Premier Basso, who walked from the theatre on a night in May, 1911,—seemingly lost to greatness and wealth and glory.

In the small town, he took part in community activities, but no one recognized him, and although some asked him where he had studied, some advised him "to go to New York for study, and to go on the stage."

His reason for leaving the theatre in May, 1911, was ill-health, and says, "I'm happy just the way I am. I wouldn't part with this life for the other at any price. I'm much better off here. I probably never would have married if I had remained on the stage. I was burning the candle at both ends, and you can get away with that just so long. I've never had any desire to go back. It was through sickness that he found himself. "How mighty are his wonders." Dan. 4:3.

Prays Without Ceasing

Luke 18:1. *"That men ought always to pray . . ."*

Col. 1:9. *"Do not cease to pray . . . that he might be filled with knowledge of his will in all wisdom and spiritual understanding . . ."*

A Christian servant once told how she prays without ceasing:—"When I first open my eyes in the morning I pray 'Lord, open the eyes of my understanding'; and while I am dressing I pray that I may be clothed with the robe of righteousness.

"When I wash I ask for the washing of regeneration. As I work I pray that I may have strength equal to my day. When I begin to kindle the fire I pray that God's word may revive my soul. As I sweep out the house I pray that my heart may be cleansed from all its impurities.

"While preparing and partaking of breakfast I pray to be fed with the hidden manna and sincere milk of the Word. As I am busy with the little children I look up to God as my Father and pray for the spirit of adoption, that I may be His obedient Child—and so on all day. Everything I do furnishes me with a thought for prayer."

The Mystery of God

Micah 7:8-11. *"Where is the Lord thy God?"*

"I am not so much of a farmer as some people claim," said William Jennings Bryan, with a twinkle, "but I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight; and when you can tell me how it takes this material and out of it colors an outside surface beyond the imitation of art, and then forms inside of it a white rind and within that again a red heart, thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

—*Baptist Bulletin.*

How Stupid! How Silly!

Rom. 13:10-12. *"Love worketh no ill to his neighbor . . . let us therefore cast off the works of darkness; and let us put on the armor of light."*

Just suppose the sirens began to sound this morning all over our city, the radios all joined together as they have done in past emergencies, to broadcast into all our homes the direful news that across the mountains and down the foothills a great wall of flame, a forest fire, was sweeping in upon our community. What would we do? That could happen. Indeed, just that happened a few weeks ago when the community of Bar Harbor, Maine, was almost all destroyed. An entire community, home after home, beautiful gardens, they are all ashes today. When that wall of flame swept in upon Bar Harbor, rich and poor, old and young, high and low, joined together to do what they might to protect their homes and stem the tide of destruction.

Just suppose that we had an outbreak of a virulent contagious disease, an acute pestilence, sweeping our city. What would we do? That has not been a rhetorical question in Egypt these past few weeks where cholera in deadly form has been invading homes and villages. There is all too much of bad temper, disunity and quarreling among nations just now. But there in Egypt, faced by this plague, there has been a real "United Nations." No nation has interposed a veto there in that crisis. Airplanes from several nations have been flying over Egypt spraying DDT solution over city and village. Scientists of several nationalities, British, American, Russian, and others, have mobilized to stop cholera, which is a threat to the health of the world. All have united to check the spread of death and suffering and to safeguard communities from sources of infection and pollution.

Yet how dumb, how stupid, how silly we are that we fail to unitedly mobilize against other and equally dreadful threats to human life and happiness! In one month here in the United States, the traffic in intoxicating liquor destroys more lives, brings more misery, and costs more money than the Maine forest fire or any recent epidemic of disease. Yet most of us are not much concerned. It is not far past time for Christian men and women of conviction to arouse themselves to act intelligently against this which is so truly a "community menace?"

We need to arouse ourselves, not in a hateful spirit, but in the spirit of our text which declares that "love worketh no ill to his neighbor." When we do love our neighbor and are concerned for his children, then we are ready to "cast off the works of darkness" and "put on the armor of light." Then we will be ready to go out to make the Church of God mighty against those things which are utterly contrary to His will for mankind.—*Rev. E. G. Williams, D.D., Highland Park Presbyterian Church, Los Angeles, Calif., in the "Nation's Voice."*

he Priest

rom page 367)

the pulpit applies also to the other fields of storal ministration. From the pastor, the ngregation should expect the Word of God.

The story is told of a Scottish pastor who d an unusually long sermon one Sunday. He anted to release his people at the customary me so he omitted the Scripture reading. At e door he was met by one of his elders. The der asked why the omission. When the pasr explained that his sermon was beyond the ormal length the elder replied, "Why didna' lae'e oot some 'o your ain' stuff and gie us od's Word."

The preaching of the Word brings men to a isis. It forces them to make decisions in the ght of the Cross. It may not be popular eaching; it may not be palatable preaching; it it is God's appointed preaching. The conegation should rejoice when the priest of od gives forth the law of God.

In conclusion let us note that the priest of od, because he bears the Word of God, is lled by Malachi "The messenger of the Lord Hosts." One is reminded here of the openg chapters of Revelation, where the epistles the seven churches are addressed to their gels. These angels are God's messengers. hey are probably the pastors of the churches. he Galatians received the Apostle Paul as an gel and were willing, if possible, to pluck ut their very eyes to relieve what was probbly his thorn in the flesh. Thus should God's essengers be welcomed. When Abraham w the three angels coming to his tent, he astily killed a fatted calf and spread a banuet before them. When these angels went n to Sodom, Lot was willing to sacrifice his wn daughters to protect God's messengers om the infamy of the Sodomites. The conregation is to provide for the need of the ue priest and to protect him from all the vil which the world would bring upon him. is is a strenuous task; he wrestles with prinipalities and powers, with wickedness in high laces. Pray for him. Support him in every ay possible. Seek the law at his mouth.

"'Tis not a course of small import
The Pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.

"They watch for souls for which the Lord
Did heavenly bliss forego;
For Souls, which must forever live
In rapture, or in woe."

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BOOKS

THE ONE GREAT CHURCH. By Joseph Fort Newton. Macmillan $2.00.

An ecumenical mind and a flair for placing the accent upon faith's compelling centralities, uniquely qualify Doctor Newton to discuss "The One Great Church," which gives the title to his latest volume. This initial essay lays stress on the fact of fellowship which is found to be more comprehensive than either "Faith and Order" or "Life and Work." The chapter reflects the author's impressionable temperament, his extensive travels, territorial and theological, and his Churchillian mastery of English prose. To a surprising degree he contrives to combine the moving eloquence of a day that is gone with the factual crispness of the radio age.

Two profound themes, "Fate, Faith and God" and "What Is Salvation?" are given brief but generally satisfactory treatment, though some readers will think that the author broadens the straight and narrow way a bit too much.

Doctor Newton's experience as a newspaper columnist helps him to give concrete consideration to "Religion and Health" and "The Marriage Muddle." A chapter regarding the reception accorded "River Of Years" and two addresses to college students complete the book. It is essentially a footnote to "River Of Years" and rounds out the sprightly story of a significant spiritual pilgrimage. Both books belong on the shelves of any minister who wants to know what the score is in American religion.—*Edward Laird Mills.*

SERMON STORIES OF FAITH AND HOPE. By William L. Stidger. Abingdon. 154 pp. $1.50.

This is another good book of illustrative stories by the head of the department of preaching in Boston University School of Theology. Dr. Stidger is a remarkable man in many respects. He has the opportunity of meeting many personages, and the knack of extracting something of value in his preaching from each contact. Hence such a book as this. It contains stories of the great, the near-great and the lowly. There are incidents and stories related to him. Almost any preacher will find his money's worth in some telling illustration. There is, perhaps, a little too much "Stidger" in many of the stories, but it would not be a Stidger book if there were not.
— *William Tait Paterson.*

THE GREATEST QUESTIONS OF THE BIBLE AND OF LIFE. By Clarence E. Macartney. Abingdon. 223 pp. $2.00.

In this volume Dr. Macartney selects "some of the great questions of the Bible and (states) the great answers which the Bible gives." Macartney is probably the greatest and most consistent Bible preacher since Alexander MacLaren. His outlines are always clear, logical and simple, but by no means obvious. Quite frequently he challenges attention. He is fine in his illustrative material. For a bachelor, he does a good job when he preaches on the matter of matrimony. The preacher's dollar will be well invested in this book.—*Wm. Tait Paterson.*

HIGH WIND AT NOON. By Allan Knight Chalmers. Scribner's. 208 pp. $2.50.

The Professor-elect of Preaching and Applied Christianity in Boston University, "asserts that the theme of the book—the natural goodness of man—is basic to individual reformation and social change." The book seems in protest at the trend of theology today, the return to some of the old teachings, the human bent to sin, the forgiveness of sins, etc., with present-day interpretation and application. Without coming out openly the book seems to be an argument for pacifism. Such, of course, need the position of the book.
—*Wm. Tait Paterson.*

HE WILL ABUNDANTLY PARDON. By Walter A. Maier. Concordia. 373 pp. $2.75.

Here we have eighteen radio sermons preached by Dr. Maier during the second half of the thirteenth Lutheran Hour. The growth of the Lutheran Hour is little short of amazing. When it began it was on two stations. Today it is on over eight hundred, and actually circles the globe. Letters come in from listeners in North, South and Central America, from Africa and from Australia, even from Asia, where our military and navy men listen in. "The Lutheran Hour has become the world's largest broadcast only by divine direction." Something here for some of our acid-tongued broadcasters to ponder. Dr. Maier preaches "the old-fashioned gospel" and many will differ from him in some of his theology. But in the sermons one catches the bubbling spirit and the boundless force of the man. That he is of great help to millions is amply testified to by the letters pouring in every day from all corners of the globe, from Protestant and Jew and Catholic, from white and black, from non-Christian. The Lutheran Synod of Missouri is not a large denomination yet it has appropriated $750,000 for foreign broadcasting. No one should go unacquainted with this miracle of the Gospel.—*Wm. Tait Paterson.*

THE SHAKING OF THE FOUNDATIONS. By Paul Tilich. Scribner's. 186 pp. $2.50.

Dr. Tillich is a Prussian. He served as a German chaplain in World War I. Then he taught in several German universities. Because of his prominence in the Christian Socialist party he was requested to leave Germany when Hitler came to power. Since 1933 he has been on the faculty of Union Theological Seminary, N. Y. Most of the sermons were delivered in the Seminary, at the daily chapel or the Sunday special service. Many attending the Sunday services "came from outside the Christian circle in the most radical sense of the phrase." It is difficult to write quietly of these sermons. Here is preaching, strong and clear preaching, prophetic preaching. The sound of doom echoes through every sermon, but the quiet word of comfort and strength and hope is heard also. One is unable to pick out any single sermon for special mention, but the first one, which gives title to the book brought the reviewer up out of his comfortable study chair. The second one, "We Live in Two Orders," gives one to think long and earnestly. If one seeks the place of Christ in Dr. Tillich's theology, read "He Who Is The Christ." It opens thus: "This story (Mark 8:27-33) is the centre of Mark's Gospel. And in this story we find the heart of the Christian message. The message is infinitely simple, yet rich and profound, and concentrated in four words: "Thou art the Christ." This opening is not disappointing in the development. This volume is the refutal of the word heard so often that there is no great preaching in our day.—*Wm. Tait Paterson.*

RELIGIONS IN JAPAN. General Headquarters, Supreme Commander Allied Powers, Civil Information and Educational Section Religions and Cultural Resources Division. 207 pages photographic reproduction, single-spaced typewritten. Tokyo, March, 1948. (No price indicated). Can obably be secured through Federal Council of Churches Christ in America, New York (297 Fourth Ave.).

Here, in brief form, is the most thorough treatment ailable in English of the many sects of Buddhism, of intoism and of Christianity in Japan and of their luence upon the social, political and economic life Japan. A large part of the volume is devoted to storical backgrounds; but there is a discerning por-ayal of present trends of these religious sects par-ularly as they have to face up to the present situa-n. There follows a full account of the directives ued by the Supreme Commander and of the results hich are appearing as adjustments are being made accordance therewith. The opportunity for Christian ssions is not overlooked. There is also a glossary of 0 Japanese words most frequently used in religious cles and a bibliography of books dealing with Jap-ese religions and culture.

This volume ought to be in every church's religious missionary library.—*Frederick W. Burnham.*

PASTORAL TRIUMPH. By Charles F. Kemp.
acmillan Company. 120 pp. $2.25.

A pastoral triumph is the careful and interesting aluation of the ministry of Richard Baxter, preacher seventeenth century England, who is best known to e average reader as the author of The Saints Ever-sting Rest. But the pastoral work of Richard Baxter remarkable not only for the period in which he ed, but for any period in its comprehensive grasp of e whole work of the Christian ministry, particularly the field of Christian education. That pastoral work likewise remarkable in that it was accomplished spite bitter persecution from the government and uch suffering. The portrait of Richard Baxter, as a stor, revealed under the words of Dr. Kemp, is of a ristian leader to inspire the Christian workers in r generation with new zeal and consecration. This ok should be required reading in every theological minary.—*Charles Haddon Nabers.*

HE MORE PERFECT UNION. By R. M. MacIver.
acmillan. 311 pp. $4.00.

This book is one of the most important contributions at the field of sociology has made to religion and cial welfare in our generation. It analyzes the ten-ns, rifts, and discrimination that exist among oups of different origin, color, and nationality. Dr. acIver's book is not a reiteration of sociological plati-des. The approach is thoroughly realistic and its netrating social, moral insights make it a book that ll endure.

Every minister knows that prejudice and discrimi-tion are among the greatest problems of society. less we can find a satisfactory answer, nationally d internationally, to these problems our cul-re will destroy itself. Dr. MacIver shows that if all r potential means are mobilized, and effectively ed, we can win the fight to preserve our democracy. gives practical suggestions for fighting discrimi-tion in the schools, churches, courts, unions, in the ess, on the radio, and in our private lives. Make is one of the books you are going to read this year.

The name of Robert M. MacIver means as much to dern sociology as does that of John Dewey to dern philosophy. He was educated in Edinburgh iversity and at Oriel College, Oxford. He has taught Aberdeen University, the University of Toronto and rnard College. Since 1929 he has been lieber Pro-ssor of Political Philosophy and sociology at Co-mbia University.—*Meredith J. Sprunger, Ph.D.*

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CHURCH UNION: WHY NOT? By John R. Scotford. Pilgrim Press. 123 pp. $2.00.

Dr. Scotford has written a very practical and concise book about Church Union, a theme which is destined to stay before the American Christians in increasing fashion until something is done about it. After a convincing argument to prove that the people do want Church Union, Dr. Scotford answers the obstacles to union, shows the possibilities of organic union, and closes with a call to action by the reader. He closes with this statement: "If you would build the united church of tomorrow, strive to awaken in your fellow church members a sense of the urgency of human need throughout the world. A common dedication to a common cause will inevitably draw Christ's followers together. This is the strategy which the World Council of Churches is following in its concern for European relief. The theory is sound and the practice ultimately irresistible." The future of Christianity, in power to redeem a confused world, depends upon Dr. Scotford being right; we pray that he is right.

—*Charles Haddon Nabers*

WHAT ABOUT SCANDINAVIA?
By Carl C. Rasmussen. Muhlenberg Press. 194 pp. $2.25.

Soon after the close of World War II, some leaders in public life hoped that a warm, human, comprehensive study of present-day conditions in Scandinavia, by an American, might contribute to the world understanding so necessary if there is to be "one world". Dr. Carl C. Rasmussen, an American of Scandinavian parentage, was selected to make the study.

Dr. Rasmussen spent four months in Scandinavia observing and talking with religious and political leaders. His travelogue is interestingly written in a conversational tone. Each country is analyzed according to econnomic status, religious interest, church polity, moral conditions, and other observations. For those interested in the Scandinavian countries in a post-war setting, this book is interesting and informative.

Dr. Rasmusen has held pastorates in Pennsylvania and Washington, D. C., and is now professor of systematic theology at the Gettysburg Theological Seminary. He is also engaged in translating several important Scandinavian theological works.—*Meredith J. Sprunger, Ph.D.*

TOWARD A MORE EFFICIENT CHURCH.
By William H. Leach. N. Y. Revell. 120 pp. and index. $1.50.

However we may look at it there is a certain amount of work connected with "running a church." How to do this with efficiency is often discussed among pastors. Now William H. Leach has added to his list of books a contribution to this field which has value.

His five chapters are: "The Minister Executive, Unity in Administration, A Program for the Local Church, An Adequate Church Building, Adequate, Democratic Financing. After discussing the subject in plain language he follows with questions and answers, These questions have been gleaned from all over the country. There are no "stunts," but good, sound, practical thought and advice.

This would be a good book for the church board to spend five evenings studying and discussing. Better administration would come out of such procedure.

We need books of many kinds, and among them the "how" books. This is a good one of that type.—*W. R. Siegart.*

STILL THE BIBLE SPEAKS. By W. A. Smart. Abingdon-Cokesbury Press. 169 pp. $1.75.

Dr. Smart shows the vital worth of the Bible in the lives of men, in this beautifully written and easily read book of appreciation of the divine truth which the Bible gives to the world. For more than thirty years Dr. Smart has been teaching Theology in Emory University, and during that time he has delivered many important series of lectures in other important universities. The material in this book is based upon the Cole Lectures, recently delivered at Vanderbilt. No matter what shade of theology the reader holds, he will discover much of great value in this important little volume. Dr. Smart goes deep behind the controversial questions which lesser scholars are content to raise about the material in the Bible, and sets forth the value of the Book for the personal life of men in a radiant and convincing manner. In the chapter on the Final Revelation, Jesus shines forth in all His beauty and glory for the healing of the nations.—*Charles Haddon Nabers.*

MILLENNIAL STUDIES. By Dr. George L. Murray. Baker Book House. $2.50.

There are people in our churches who consider the question of the second coming of our Lord to be a primary one. They are concerned with finding what the Scripture has to say about it and desire some basis of judgment for the conflicting theories which purport to explain the matter. For such persons, "Millennial Studies", by Dr. Murray will be of interest. He does not hesitate to state his conclusions with clarity and conviction. His criticism is frank and open. Here is an author who pursued the matter with complete honesty.

Some will disagree violently with his use of Scripture and his interpretation of prophecies. If you disagree on these fundamentals, there would be little value in reading a book which rests upon a contested foundation. But for the kind of thing it does, many people will find this book well worth reading. —*Gerald Kennedy.*

I HAVE LOVED JACOB.
By Joseph Hoffman Cohn, D.D. American Board of Missions to the Jews. No price quoted.

Tradition has painted Jacob as a crafty, scheming, dishonest man living by his wits, profiting at the expense of others by his own crafty ways. No one has attempted to defend Jacob.

Dr. Cohn asks where in the Bible God condemns Jacob. He did condemn Moses and Abraham and David but not Jacob. The author then interprets the Jews custom of the bestowing of the birthright showing that David, Isaac, Soloman and the others who were chosen were not first born sons.

The author reminds us that one who villifies Jacob as a sharp trader, always trying to get the better of his Father-in-Law Laban, should read Genesis 30 where Laban says, 'The Lord hath blessed me for thy sake.' The author adds, "God was not shocked by Jacob's be havior but appeared unto Jacob and blessed him." In contrast to the grasping Jacob, Dr. Cohn presents a gentle Jacob.

This book merits careful reading. If the author is right then many Biblical teachers have been wrong. This book will arouse much wholesome discussion.—*Charles F Banning.*

HOW WE GOT OUR DENOMINATIONS.
By Stanley I. Stuber. Associated Press. 224 pp. $2.50

Here is a book of great value to both laymen and ministers alike. Starting from the beginning, Dr. Stuber has traced the story of the Christian Church down to our time. He has done so with brevity and clarity, cov ering the great facts of history with proper objectivity and chronology. His presentation of the involved history of the Church is extremely readable and very rewarding.

The book is divided into four parts, The Primitive Church, The Ancient Catholic Church, The Protestant Reformation, and The Modern Church. Each major di vision receives in turn an analysis and interpretation ficient to cover the essential facts. The splendid survey orded the reader, insofar as the first three divisions concerned, is well worth the price of the book. The atment of the modern church under the fourth diion is equally praiseworthy and invaluable. No Chrisn leader ought to undertake any further work or dy until he has read this volume, if he has not preusly acquainted himself with church history from A Z. The chief fault of the book lies in the too brief cussion of the denominations of the modern church, t brevity at this point was obviously a necessity, if book was not to outreach its usefulness.

As a source book or study book, this volume will ve a greatly needed emphasis and lack, and perhaps ough a greater understanding which it is bound to ng, will come deeper unity and more worthwhile lowship among all them who call themselves "Chrisn."—*John W. McKelvey.*

IE RUSSIAN IDEA. By Nicolas Berdyaev.
acmillan. 255 pp. $2.75.

The Russian, mind, as shaped and expressed by nkers and writers of the 19th century, gives the sic material for this book. As the author states, it difficult to define a national type. But he comes out as close to doing it as is possible. Such writers d thinkers as Tolstoy, Dostoevsky, Bakunin, Hertzen, linsky, Khomyakov and many others are analyzed om various angles and the characteristic Russian ea is presented.

The author states: "It is necessary to bring to bear on Russia the theological virtues of faith, hope and arity, in order to comprehend her. From the empirical int of view there is so much that repels in Russian story . . . The Russians are a people in the highest gree polarized. They are a conglomeration of conadictions. One can be charmed by them; one can disillusioned. The unexpected is always to be excted from them."

Revolution, nihilism and anarchy, he states, with the arning that these words must be interpreted in the ussian sense, are peculiar to the Russian people. He plains communism as the Russian messianic idea gone rong. Russia is the meeting place of the East and e West; it is not exactly one or the other. Used in ussia, the same words we use have a different meang. He gives new insight into why governments in ussia may change, but the basic policy does not ange. Diplomats there have been baffled for many nturies. He also gives some understanding of why communistic government which set out to free the eople now enslaves them and often treats them as animate objects. The Russians have less of the mily spirit and more of the community spirit than e do, so they tend to base life on the community. hristianity and the religion of the soil are mingled, r much of Russian life is based on, and attached to, e soil. While people may oppose religion officially, ey are naturally religious. The great festival in ussia is Easter with its teaching and hope of the ture life.

It will be an adventure in revelation and underanding to read this book. Berdyaev, of course, knows e Russians. Regardless of what we think about them, e can make no better beginning toward an underanding of the Russian idea and mind, than to study is book.—*W. R. Siegart.*

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Great Fear

(*From page* 356)

that have been stimulated in learning will aid him at all times. So, too, the undertakings of our life to its very end may not be entirely applicable to our spiritual world, but they can add patience, kindness, courage, faith, and love to our lives. These are our "treasures in heaven." These are the things we can take with us.

Stewart Edward White in his book "With Folded Wings" writes, "Suppose you landed in a foreign country without money or baggage, and you had to make good on mental skill. So the things you count on on earth will be left behind and your mental and spiritual abilities will have to carry you on." Can there be any better reason why we must keep growing, stay alert, and face the future until our last breath?

Facing Death

The great fear of advanced years will never be fully conquered until we have overcome our dread of death. Here again, old age has the advantage over youth. While old people must die, young people may. Youth has its interest deeply in the things of this world and when death comes, youth must be pulled up by the roots and leave behind all that is real in its experience. Death is kind to age for, as years advance, the circle of friends becomes smaller, the loved ones go over one by one, and there is little attachment to earthly properties or pleasures. Death comes then, not as a spectre, but as a welcome friend.

Death is not a gap, or a void. It is a transition to another starting point from which you go on. The "you" I speak of is not the person you were as a child, nor you as a youth, but the consistant "you" which dwelt unchanged in this succession of aging years. It is your consciousness which lives despite the infirmities of the body and even learns to create and achieve despite sufferings and adversities. But the time comes when you, your consciousness, feel cramped by the limitations of a decrepid house. Then it is best that you shut up the old house and move on.

Dying is not leaping to a state of celestial perfection any more than graduating from a grade school will make you an immediate success in business. You must work with what you brought over. You take up there where you left off here. As Mr. White put it, "The division between this life and the next, like the equator, is an imaginary line."

Age can have no terror for one who sees the blessings of growth and change. Death cannot frighten the faithful who know that God's love is not only here but ahead of them at all times. We need to renew our faith in a God who says "I will keep you down to old age." Beyond that, our Master takes us up to assure us when we have boarded up the old house, "In my Father's house there are many many mansions. He who believeth on me hath eternal life."

Prayer

(*From page* 354)

ishing heathen. "The evangelization of the world in our generation," they cried. Many years afterwards, when our American armed forces were scattered abroad in the islands of the Pacific, they "Found The Church There." Thousands of lives were saved because of the good seed the faithful missionaries had sown, often unbeknown to and unheralded by the world. A chaplain recalls how on one occasion he asked a dusky native what Christ had brought him, that none other had ever brought. And that native, with the outer marks of cannibalism still visible on his face, replied, "He brought us light!" Light—that is the desperate need of the world in this dark moment of history; the Light the disciples beheld on the face of their Lord when they found Him "praying in a certain place" and asked, "Lord, teach us to pray."

But let us not be gullible enough to expect Light as God gives it, if the power house of prayer be neglected! A J. Gordon used to say that we Christians have a supernatural task to do, and that we can only get it done by means of supernatural power. We puny humans can not perform this task in our own strength, but God Almighty can. And so, from our hearts, in our homes, and within the church, may that ever-old and ever-new petition ring out again from penitent, longing hearts: "Thy kingdom come. Thy will be done, as in heaven so on earth!" Then shall we be visited again with Power from on High

INDEX AUGUST, 1948

GENERAL

coholism 361, 374
heism 350
le Reading 357
ok Reviews 376
otherhood 367, 381
aracter 369
urch from One Tree 357
operation 381
urage 368
me 372
ath, *Tiemeyer* 355
linquents' Diaries 358
ar, *Tiemeyer* 355
ee Will 368
odness 357
redity 369
ustrations 371
lividual Importance 358
irmities 355
tallation Service 359
eligion in Schools 350
quor 361, 375
rtgage-Burning Service 362
l Age 355
rent-Child Radio Series 361
edges Dedicated 358
ayer, *Meckel* 353
ligious Freedom 350
mon on the Mount 357
mons 363
cerity 363
ffering 368
nday School Week 361
tal Religion 363, 365
ar 372

METHODS

bassadors 381
le Reading 357
ndle-Light Service 359
llegiate Corner 371
dication of Pledges 358
ectric Bell Ringers 358
listment Program 361
milies Need Parents 361
tallation Service 359
arning Goodness 357
quor in American Life 361, 375
rtgage-Burning 362
rent-Child Radio Series 361
edges Dedicated 358
ayer for Peace 359
nday School Week 361
itten Diary-Confessions 358
u Are Important 358

SERMONS

ristian Character, *Hahn* 369
ccess in Failure, *Zahniser* 368
e Priest of God, *Helmbold* 365
is Treasure, *Braunstein* 363

ILLUSTRATIONS

Alcohol Industry 374
Ambassadors in Jeans 381
Best People 369
Brotherhood 367
Brothers in Crime 372
Climb to Goodness 357
Count the Cost 372
Courage 368
Crime 372
Forget Not My Law 372
Golden Bowl 356
He Is My God 370
Image in Bed 373
Lost Is Found 372
Missionary Effort 375
Mystery of God 374
Perfect Woman 373
Prays Without Ceasing 374
Saviour and Judge 371
Talent and Greatness 373
War and Crime 372

SCRIPTURE TEXTS

I—Illustrations
O—Outlines
P—Prayers
S—Sermons

Ex. 15:2 (I) 371
I Sam. 19:8-25 (I) 373
II Chron. 32:8 (I) 370
Prov. 3:1-28 (I) 372
Prov. 3:5-26 (I) 372
Isaiah 46:4 (S) 355
Micah 7:8-11 (I) 374
Mal. 2:4-7 (S) 365
Matt. 5:48 (S) 369
Mark 12:28-31 (S) 363
Luke 2:11 (I) 371
Luke 11:2 (S) 354
Luke 14:28 (I) 372
Luke 15:17-27 (I) 372
Luke 18:1 (I) 374
Luke 19:10 (I) 371
John 18:4-13 (I) 373
John 20:14 (I) 373
Rom. 13:10-12 (I) 374
Gal. 1:11-12 (I) 370
Col. 1:9 (I) 374
I Tim. 4:10 (I) 371
Hebr. 2:10 (S) 368

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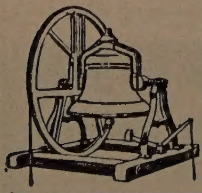

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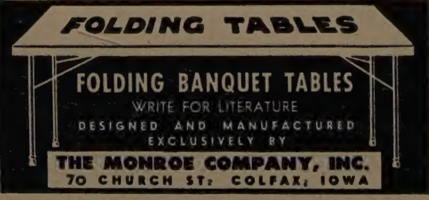

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Meneely Bell Co.	382

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Ashtabula Sign Co.	375
W. L. Clark Co., Inc.	373

CANDLES & CANDLE SETS

Emkay Candles	352
Rex Burners	371

CHAIRS AND TABLES (Folding)

MacAlister	383
Monroe Co.	382
Redington & Co., J. P.	379, 382

CHRISTMAS CARDS

Woolverton Printing	375

CHURCH BULLETINS

Eccl. Art Press	377
NATIONAL REL. PRESS	351
Woolverton	379

CHURCH FURNITURE

Josephinum Furniture	383
Redington & Co., J. P.	373

COMMUNION SERVICE

Goodenough & Woglom	377
Sanitary Com. Service	379

DUPLICATORS, SUPPLIES

Pittsburgh Typewriter	371

GOWNS (Pulpit and Choir)

Almy, C. M.	38
Bentley & Simon	36
Cotrell & Leonard, Inc.	37
Cox Sons & Vining	37
DeMoulin Bros.	37
Moore, E. R.	38
Nat. Ac. Cap & Gown	38
Ward Co., C. E.	37

INSURANCE

Ministers Casualty	36
Presby. Ministers Fund	38

MEMORIAL TABLETS

Int. Bronze Tablet Co.	38

MISCELLANEOUS

Edwards Folding Box	37
Spiritual Mobilization	35

MONEY RAISING

Western Art Cards	37

ORGANS (Pipe)

Austin Organ Co.	37
Schantz, A. J.	37
Wicks Organ Co.	38

PUBLISHERS

Baker Book House	38
Bureau of Architecture	37
Macmillan Co.	38
Upper Room Pub. Co.	36

SERMON HELPS

Author's Research	37
Continental Writers	37

SUNDAY SCHOOL SUPPLIE

Union Gospel Press	38

WINDOWS (Stained Glass)

St. Joseph's Art Glass	37

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